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A S A P P E R T A I N I N G T O
T H E C L E R G Y
O F

T H E C H U R C H O F E N G L A N D :

Recommended to the Consideration of the People called
QUAKERS.

William
By ROBERT APPLEGARTH. K

Non pugno : Rationem tamen eam, quæ à te affertur, non satis firmam puto.

CICERONIS *libr. philosoph. tomus 4tus. pag. 206. Edit. Steph. folio.*

Numa Virgines Vestæ legit ; Albâ oriundum Sacerdotium.—His, ut assiduæ
Templi Antistites essent, Stipendium de Publico statuit.

LIVII *Hist. liber I. cap. 20.*

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AN

ESSAY

CONCERNING

THE

RELIGIOUS

OF THE

OF

THE CHURCH OF ENGLAND

IN THE PRESENT STATE OF THE NATION

BY

THE REV. JOHN H. B. ...

OF THE ...

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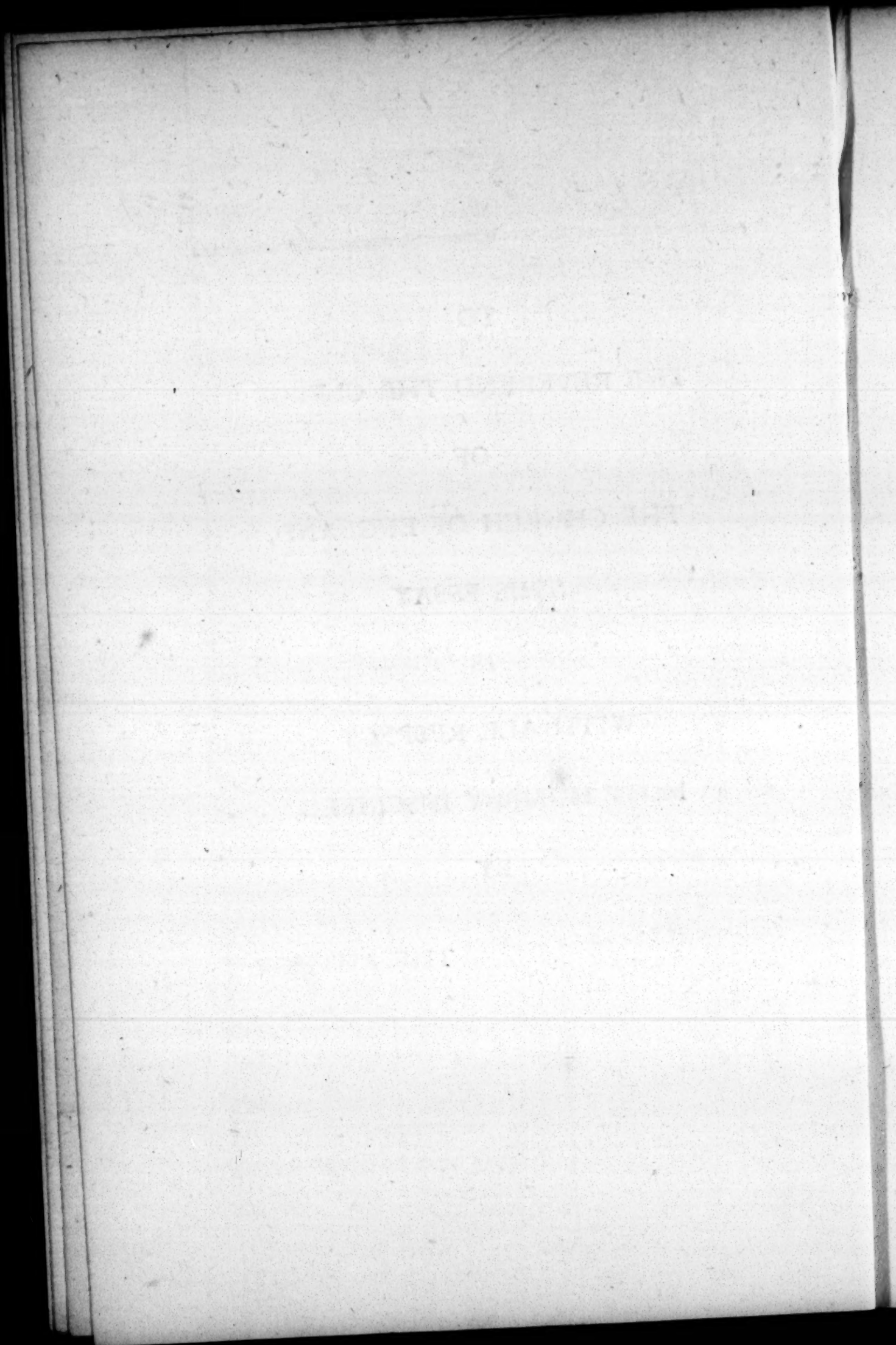
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TO
THE REVEREND THE CLERGY
OF
THE CHURCH OF ENGLAND,
THIS ESSAY
IS
WITH ALL RESPECT
MOST HUMBLY INSCRIBED,
BY
THE AUTHOR.



NOTWITHSTANDING the Quakers in this Kingdom are tolerated in the publick Profession of their Religion, and are, for the most Part, good Subjects; yet, ever since they have been a People, they have constantly conducted themselves in a very pointed Manner towards the Established Clergy, by refusing to pay them their Tithes, and other legal Demands.—It is therefore my Design in the following Essay, to refute their Notions on this Head; and to persuade them, if possible, to be as good Neighbours to the Clergy, as the Clergy, for a long Time past, have commonly been to them: For though the Quakers render themselves obnoxious to severe Prosecutions by such Refusal; yet Little of this Sort hath happened lately; not more (if I am rightly informed), than about six or seven Instances in the whole Kingdom, these several Years past; which is but a small Number, when we consider the Intercourse betwixt the many Thousands of Clergymen in England and
Wales

Wales on the one Hand ; and such Quakers on the Other, as happen to reside in their Parishes.— And I humbly hope the Established Clergy, as the Messengers of Peace and Good-Will towards Men, will continue to maintain and (if possible) to improve this Character for Gentleness, which they have now so long supported ; and when any Quakers refuse to pay them their legal Demands ; to recover their Property by Distrain (when it can be done) under a Justice's Warrant, agreeable to the Acts of W. III. and Geo. I. and not willingly vex them with tedious and expensive Prosecutions : And I have the more Reason to offer such Plea in Behalf of this People ; because, though I am now a Member of the Church of England ; yet I was born and educated amongst them, and prejudiced formerly as much against the Payment of Tithes, as the stiffest of them all. But I have lived to see my Error ; and Many more of them, if treated with Lenity, may come to do the Same : And I think I may be allowed to be the more serious in this Recommendation ; because they are so far from thinking Distrain by Justice's Warrant a Hardship ; that they most commonly esteem it an Act of Tendernefs on the Part of the Clergy ; seeing it saves them from Prosecutions of a ruinous Nature.

But

But in the following Essay, besides aiming at the Reformation of the Quakers; I have, in a more especial Manner, endeavoured to demonstrate the great Need of maintaining an established Order of Christian Ministers in this Kingdom; and to shew the ill Effects which would follow, at some future Period, from the Abolition of Tithes.

In discoursing on these Subjects, I have been solely led by a good Intention, (for I have no Tithes either to pay or receive); and it remains with my Reader to determine, the Merit or Demerit which attends my Arguments.

But in the following I shall endeavour to
show that the same is not the case.
The first thing I shall mention is the
fact that the same is not the case.
The second thing I shall mention is the
fact that the same is not the case.

The third thing I shall mention is the
fact that the same is not the case.
The fourth thing I shall mention is the
fact that the same is not the case.

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CONCERNING
T I T H E S, &c.

THE Necessity of an effective Magistracy in this Kingdom, is so clear and evident; as to need no Argument in support of it.

But that the Magistrate may be enabled to govern properly; it is needful his People should be *disposed fitly* to be governed by him: And this Disposition at large amongst his Subjects, can never be implanted in them by Penalties alone: It is true, the Power of inflicting *These* in certain Cases, must be annexed to his Office; for he cannot govern without them; but *Apt Persuasion* and *Instruction* given them *publicly* and *frequently*, by *Persons in Authority*, must come

in Aid; in order to prevent Crimes before their Commission, by disposing them to obey the Laws; and above all, TO ESTABLISH TRUTH IN SOLEMN ASSEVERATIONS.—For the Magistrate is not omniscient. He cannot punish or decide but on the Testimony of Others: And whether it be in civil or criminal Cases; how can he depend on their Evidence, unless founded on that *First Principle of Morality, The Fear of God?* Which again is but feeble, unconnected with *The Belief of a Future State*; and even where these Truths are both received; yet should the Witness have little or no Notion of the Divine Forbearance, and be conscious to himself that he has been immoral, and deserving the Divine Vengeance; he might from Desperation, be regardless of his Testimony, though given in the most solemn Manner on * *Oath*.

And what I have said of the *People*, is equally applicable to the *Magistrate*. Thus the Prince and his Subjects are united by the Cement of Religion: The former is taught to protect his People; and the People, in return, to honour, support, and obey their Sovereign.

And

* See Note I.

And these Matters duly considered ; how naturally do they lead us to the Appointment of TIMES, at the least ONE DAY in SEVEN, for publick Instruction, and the Worship of Almighty God ? Which again implies PUBLICK PLACES for this Purpose.—These *Times* and *Places* too call for MINISTERS, who shall instruct the People in such Religious Assemblies, and lead them in their Devotions ; because, it is to be observed, that besides the Instruction afforded Mankind from positive Precepts ; Divine Worship inspires them with a reverential Awe of the Supreme Being, and a Disposition to fear and obey him.

But as neither *preceptive Instruction* nor *Devotion*, can satisfy the Sinner of Forgiveness ; and as every Adult has, more or less, offended the Majesty of Heaven ; so, some *publick Assurance* of Pardon, conditionate with Repentance and Amendment, must be extremely salutary ; because, for want of it, as hath been already observed, *Desperation* in many Cases, might ensue ; and the Basis of Truth in forensic Evidence be shaken.

And as this is the Case ; what can be so well introduced into these *Publick Places of Worship*

and *Instruction*, as THE GOSPEL OF JESUS CHRIST, with all it's Holy Appendages?

But though the Magistrate, with the Consent of his People, may thus * establish some one Universal System of Religion amongst them; yet should certain Individuals prefer any other decent Mode; it is but just and reasonable, that *Such* should be *tolerated*.—But as *These* cannot instruct and lead the whole Nation; it is equally *just* that they should be quiet, and not interrupt the Publick Ministry.

Now from what has been said; can we call that Prince wise and prudent, who sits supinely on his Throne, regardless of † the Morals of his People; so as to leave them without publick Instruction? Or instead of some Establishment; can he give them up quietly, to form themselves, as they list, (but a Few of them probably), into small detached Parties of Religion?—There is scarcely a civilized Empire, Kingdom, or Republick in the World, where this is the Case.—The Province of Pennsylvania in North America, is indeed an Exception, where
there

* See Note VII.

† See Note III.

there is no Establishment whatever ; and though this *Non-Institution* has been highly applauded by *Voltaire* and other Deistical Declaimers ; yet I am * credibly informed they have amongst them (of *European Extraction*), considerable Numbers of People, professedly, avowedly, of no Religion at all ; amongst Those especially who are settled far back in the Woods.

But notwithstanding the Wisdom of some publick Institution, and the Moderation of *That* which is established in this Kingdom ; it is a standing Ordinance amongst the Quakers, as a People, that their Members should constantly refuse to pay Tithes to the Clergy, and every other analogous demand ; though confirmed by the most ancient Usage, and as constantly supported by all our Courts of Justice.—And I might add *too*, in Spite of that Clause which is usually inserted in the Leases of Tenants, by which they bind themselves in the most solemn Manner, to “ *bear, pay, and discharge, all Rates, Assessments, Payments, and Incumbrances, of*
“ *what*

* *Credibly informed, &c.*] I received this Information many Years ago, from a Mr. Joseph White of Pennsylvania, an eminent (*itinerant*) Preacher amongst the Quakers ; and he added, that they called this People, by the odd Name of *Karothumpians*,

6 *An Essay concerning Tithes, &c.*

*“ what Kind soever, which either now are, or
“ hereafter shall be laid on the said Premises,
“ Land-Tax and Quit-Rent only excepted.”*

This Doctrine on the Part of the Quakers, of depriving the Clergy of their legal Dues, they instill *early* into their Youth; insomuch that if One did not know otherwise, it might excite a Suspicion, that the first Founders of Quakerism, had *stolen* this Maxim from the ancient Polity of *Sparta*.

And as such Refusal of the Quakers, is attended with Distrain and Sale of Goods; so the Annual Amount of these Distrains throughout the Kingdom, is collected together at their yearly Meeting in * London; and in their Annual Epistle to the Publick, the Gross Sum is given out, and called *Sufferings*: But with what Degree of Justice and Propriety, I shall leave the Reader to determine.

This Refusal seems to have originated from the severe Persecution, which their Ancestors met with from the Clergy, during the Reigns of the two last Princes of the House of Stuart: But
as

* *The Same is done in Ireland.*

as the Clergy of the present Age, are of a Temper widely different; are as remarkable for their Learning and Moderation, as were their Predecessors under the Stuarts, for Bigotry and Cruelty; so One would think the Quakers in *their* Turn, might have become more moderate by this Time, and long since have paid the Clergy their Tithes and other Dues, without any Trouble.

But as the Reverse is the Case; it is therefore the Design of this Essay, *to vindicate the Claims of the Clergy, and point out to the Quakers, the Error of such Refusal.*

And I shall observe *first*; that it is not only lawful, but even prudent in the Father of a large Family, to employ Persons who shall instruct his Children: And why therefore may not the Magistrates of this Kingdom do the Same, for their Subjects at large; of which I have already shewn the Necessity?—And that which shall have been assigned to these Instructors, by the State or Otherwise, for their Maintenance; may well enough be considered, as allowed them * *FREELY, by a Parliament representing*

* *Matt. x. 8.*

8 *An Essay concerning Tithes, &c.*

senting a FREE People; than which, no Title can be more firm or solid.

And is not *John Bull* to be commended for taking so much Care of his numerous Offspring? Who shall blame him for engaging (with the Consent of his Wife), Tutors, for the Instruction of his Family? And surely *John* is too honest a Man, to deprive those Instructors of their just Dues; maugre all the Opposition, of a few obstreperous Children in his Family.

But some Light may be thrown on this Subject, by considering the Conduct of Our Lord, when on Earth, in the following Case:—

** When they were come to Capernaum, they that received Tribute-Money, came to Peter, and said, Doth not your Master pay Tribute? He saith, Yes. And when he was come into the House, Jesus prevented him, saying, What thinkest thou Simon? Of whom do the Kings of the Earth take Custom or Tribute? Of their own Children, or of Strangers? Peter saith unto him, of Strangers. Jesus saith unto him, then are the Children*

Children free. Notwithstanding, lest we should offend them, go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up: And when thou hast opened his Mouth, thou shalt find a Piece of Money; that take, and give unto them for me and thee.

But are the Quakers thus careful of giving Offence? Have they made this meek Saviour of the World their Pattern? Certainly not; but publickly impugn those Laws in this Kingdom, which enforce the Payment of Tithes to her Clergy: For the Quakers have a standing Query in their Community, to be answered, at Times, by every subordinate Meeting to the Higher, to this Effect: *Do any amongst you pay Tithes? &c.* And all such as are found to have obeyed the National Laws in this Matter; are liable to be disowned (or excommunicated) by them; and most commonly are.

It is observable further, that though the Apostle Paul in his * first Epistle to the Corinthians, enjoins those Christians strictly, *not to eat Things sacrificed to Idols*, and is somewhat

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* Chap. viii. and Chap. x.

what copious on the Subject; yet he never so much as once prohibits the Church, either in this Epistle or any Other, from paying the *National Taxes* to the Heathen Priesthood, for *their* Maintenance, and the Support of their Temples and Worship; and that Some Such were * established in the Roman Empire, is not to be doubted: But it is a Fact still more surprizing; that he does not forbid the Payment of Tithes to the Jewish Priesthood, by the Christians of *Judea*; no, not even to those *very* Priests, who had imbrued their Hands in the precious Blood of Jesus Christ.—And though the final Destruction of Jerusalem did not happen (according to † *Ecclesiastical History*), till after the Death of this Apostle; yet their Religious System and Economy were *virtually* ended, when our Lord expired on the ‡ Cross; and there was afterwards some Shew of Reason, for prohibiting the Payment of Tithes in *Judea*, had this inspired Apostle been directed by the Holy Ghost so to have done. But there is no such Prohibition to
be

* *Established, &c.*] The last Motto to this Essay justifies the Assertion: And other Passages might be cited from the Roman History, to the same Purpose.

† In the Index to the larger Bibles, it is said to have happened about three Years after the Death of St. Paul.

‡ Col. ii. 14. Heb. vii. 12.

be found in all the New Testament; no, not even in the Epistle to the Hebrews, though the Article of *Tithes* did not altogether escape the Notice of it's Author; nor the * *Abiding* of the Temple and it's Ritual, at the Time of his Writing it.

And now, from what has been said; can it be supposed, that if the Apostle had foreseen that Tithes would have been paid in this Kingdom, to a Christian Ministry; he would have objected to it? Certainly not: And this Matter will appear yet more clear, from the following Texts of Scripture: For let us imagine this same Apostle to be now living in this Kingdom, and to be a *moderate* Dissenter: Would he or would he not pay to the Establishment, is the Question?—Reader, he shall speak for himself.—In his † Epistle to the Philippians, he says; *Some indeed preach Christ even of Envy and Strife; and Some also of Good Will. The one preach Christ of Contention, not sincerely, supposing to add Affliction to my Bonds: But the Other of Love, knowing that I am set for the Defence of the Gospel. What then? Notwithstanding every*
C 2 *Way,*

* Heb. xiii. 11.

† Phil. i. 15, &c.

Way, whether in Pretence, or in Truth, Christ is preached; and I THEREIN DO REJOICE, yea, and WILL REJOICE.—The Conclusion is obvious.

But before I proceed further, it will be necessary to refute an Argument advanced by *Thomas Ellwood* (One of the *first* Quakers) against the Payment of Tithes, which in Substance is as follows;

*That * Tithes, being a Part of the Ceremonial Law of Moses, which was to cease at, and by the Death of Christ; so to pay them now, is virtually to deny that Christ is come, and hath suffered in the Flesh for Mankind.*

To this it may be answered: The Clergy do not pretend to claim them by any such Law, neither can they; as I shall by and by demonstrate. Though indeed Tithes were given to the English Clergy in such early Times, as makes it extremely difficult, if not impossible, to trace out exactly their Origin. And Some of the Domains

* *In his Account of Tithes in general. at the End of his Journal, Page 20.*

mains annexed to * the Bishopricks, seem to be of an earlier Date still. But from all that I have been able to gather, from various Writers, too tedious and too well known to mention; it appears, that the Established Clergy of England, have been in the uninterrupted Possession of Tithes, nearly *a thousand Years*: And in the Reign of King Stephen, more than *six hundred Years since*; they were so much considered as their Property, that to put the Matter beyond Dispute in future; that Prince, by a solemn Charter, confirmed to them, all which had been given them, so many hundred Years before: And thus the Right of Tithes is fully invested in our modern Clergy. They hold them not, that I know of, by any One Act of Parliament whatever, *giving and granting*, &c. after the Manner of those Acts, by which Aids are granted *annually* to the King.—The Incumbent, it is true, upon his Induction into the Living, must be qualified in himself by Law, to possess it; but this regards himself only, and not the Living; which is indisputably *an Estate*; so that in most Cases, the Patron, especially if he be a Layman, may sell the *Advowson*, or in other Terms,

* See Note, No. II.

Terms, his Right of Presentation, to any other Person. And as a further proof of its being an Estate; the Incumbent, after Induction, is intitled to a Vote for the County-Members, in common with Freeholders: And though he executes an Office in Consideration of the Emoluments; yet those Persons in ancient Times, from whom he originally received the Estate; might, had it pleased them better, have given it to him for *doing Nothing*, as is really the Case in *Impropriations*; a Matter, never complained of by the Publick.

But that the Clergy do neither hold nor claim Tithes by the Law of Moses; is evident, in that *Swine* are titheable in England, but were not so in *Judea*, where they were held unclean, as they now are by the modern Jews: So that this Sort of Tithe, instead of being agreeable to the Law of Moses, is expressly contrary to it. And on a Supposition a Colony of Jews had been settled in this Kingdom, before their last Dispersion, and had employed themselves in Grazing and Agriculture; it is clear to me, they would not have thought themselves bound to have paid Tithes to the Jewish Priesthood; because an *Heave-Offering* must have been selected from them; that is to say, the Tenth of the Tithe; and this
being

being the Product of England, and not of *Ju-
dea*; it would have been considered as *polluted*
and *unholy* (Compare *Lev. xxvii. 30.*): And
as a further Proof; *Dr. Doddridge* in his * *Fa-
mily Expofitor*, cites it from *Mr. Fleming's †*
Chriftology, that “ the Jews thought there was
“ Something of fo peculiar an *Holinefs* in the *Land*
“ of *Israel*, that when they came Home from
“ any *Heathen Country*,” (*that is to fay, before*
their laft Difperſion), “ they ſtopped at it's Bor-
“ ders, and wiped the *Duſt* of it from their *Shoes*,
“ that the ſacred *Inheritance* might not be pol-
“ luted with it; nor would they permit *Herbs*
“ to be brought to them from their *Neighbours*,
“ leſt they ſhould bring any of the *Duſt* of the
“ *Land* upon them.”

But this Matter will appear ſtill plainer, when
we conſider the latter Part of the *Seventh Article*
of the *Church of England*, which runs thus :
“ Although the Law given from God by *Mofes*,
“ as touching *Ceremonies* and *Rites*, do not bind
“ *Chriſtian Men*, nor the *civil Precepts* thereof
“ ought of *Neceſſity* to be received in any Com-
“ monwealth; yet notwithstanding, no *Chriſtian*
Man

* *Vol. I. Page 483, Note at Foot.*

† *Vol. II. Page 160.*

“ Man whatever is free from the Obedience of the
 “ Commandments which are called Moral.”—
 Now is not *Tithing* one of the *civil Precepts* of
 Moses?—So that our Clergy hold their Tithes
 by a very different Tenure; and Those of the
 last *Millenary*, who gave them these *Tenths*,
 might, if they had pleased, have given them
 the *Eighths*, the *Ninths*, or the *Elevenths*.—
 These original Donors *too*, are *alone* and *properly*
 to be considered as the *real* Givers; and *not* the
 Farmers of the present Age; who only *pay* what
 the Others *gave*: And were the Amount of these
 Tithes to be withheld from the Incumbent; it
 would nevertheless be paid to the Landlord, in
 a Rent proportionably larger, on Account of
 the Estate's being Tithe-free.

But in many Cases, instead of barely the
Tenths; the Clergy have annexed to their Liv-
 ings, *Estates whole and entire*; as in the Case of
Glebes: And the Bishops and * Collegiate Bo-
 dies have also much Land, which they let out
 upon *Lives*, *Leases*, &c. together with a Va-
 riety of *Quit-Rents*; Some of which are payable
 in

* *Most Cities, Corporate Towns and Bodies, have Lands and
 Quit-Rents after the same Manner: The City of London espe-
 cially.—To the Crown also, many such Lands are annexed.*

in Money, and Others in *Corn*.—And though the Quakers refuse to pay Tithes; it is remarkable, notwithstanding, that they make no Scruple of holding Lands under the Clergy; and will frequently lend Money upon those Estates, by way of Mortgage, in open Court; as though it were a Crime to acknowledge the Right of the Clergy to the *Tenths* of some Estates; but no Crime at all to allow them the *full intrinsic Value* of Others.—*And now who can doubt the Inspiration of Those, who promulge such contradictory Doctrines?*

But the Quakers also object, that * *there is no Parity of Reason between Tithes and a Rent-Charge fixed upon Lands; for a Rent-Charge is paid by Reason of the Land in which it is charged (in which he that charged had a Property), but Tithes are not paid by Reason of the Land, but by Reason of the Stock and Labour of the present Occupier of the Ground, &c.*

To this it may be replied; that without the Stock and Labour of the Tenant, the Landlord

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* See Anthony Pearson's Great Case of Tithes, Page 48; which Book is the great Bulwark of the Quakers, for their Non-Payment: In it all is said, that can be said on the Subject.

too would stand nearly as bad a Chance for his Rent, as the Incumbent for his Tithes; for it is often seen that Landlords, from the Negligence of their Tenants, lose their Rents; though it more commonly happens, that where the Tenant becomes *tardy*; the Landlord (by Distraint) pays himself *in Kind*, after the Manner of the Incumbent; who also, in *his* Turn, lets his Tithes frequently for a valuable Consideration in Money, after the Manner of the more General Landlord; and this, though commonly considered as but a *Tenth* of the Estate; will, I believe, be found to be not less than about a *Fifth* of the neat Rent, supposing the Farm were Tithe-Free; that is to say, a titheable Farm which lets for *eighty Pounds* per annum, were it clear of Tithes, would let for *an hundred*. And where is the Difference to the Tenant, whether he pays this hundred a Year to *two* Landlords or *One*?—And if the Mode were instituted of paying the *whole* Rent in Kind; a stipulated Part of the Produce to the General Landlord, instead of Money; it would make it much safer for the Tenant; as in such Case, he would never pay more than his Crop afforded: But this would be inconvenient to the Landlord frequently, who likes to have Something more certain; though in case of a Failure of the Tenant's Crop; the

the *fixt* Rent in Money must be more injurious to him, than a *Rent in Kind*.

Nor is this Mode of paying Rents, and even *TAXES in Kind*, a Novelty.—It must have been the Mode antiently, when Money was but little known; and the Same still in Countries under the like Circumstance; which shews the Great Antiquity of *Tithing*.

As for Taxes; *Carver* in his * *New Universal Traveller* informs us, that in *Abyssinia* “ No
“ Money being used in the Country, the Em-
“ perour’s Revenues are paid *in Kind*.”—*Mr. Bruce* in his Travels into that Empire, (as I find him cited in the † *English Review*), speaking of their Farmers, asserts, that “ the Land-
“ lord furnishes the Seed under Condition to re-
“ ceive Half the Produce.”—And *Quit-Rents* to Collegiate Bodies in this Kingdom, are sometimes paid in Kind; That of Winchester has *Some* paid in *Wheat*, and though these are generally accounted for in Money at the Time’s Price, when due; yet I presume, if the Warden and Fellows liked it better; they might take

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the

* Page 127.

† For August 1790, Page 96.

the *Wheat* instead of the *Money*.—I have also been credibly informed that Rents are paid in Kind, for the most Part, in the *Island of Madeira*, in the *Province of Canada* in *North America*, and in some Parts of the *Austrian Netherlands*.

The Sacred Writings too of the Old and New Testament mention Customs of a similar Nature: For when the Israelites were desirous of having a King over them; *Samuel* by Divine Direction informs them, amongst other Matters, that a King would * *take the Tenth of their Seed, and of their Vineyards*, and † *the Tenth of their Sheep*: Doubtless by way of Taxation; but he says Nothing of their Gold and Silver, of which, probably, in that Age, they had Little or None amongst them.—Our Lord too in certain of his Parables, plainly alludes to this Custom of paying Taxes and Rents in Kind.—For in ‡ *St. Mark's Gospel* we read, that a certain *Man* planted a *Vineyard*, and set an *Hedge* about it, and digged a *Place* for the *Wine-Fat*, and built a *Tower*, and LET IT OUT TO HUSBANDMEN, and went into a far Country. And at the Season
he

* 1 Sam. viii. 15.

† 17.

‡ Mark xii. 1.

be sent to the Husbandmen a Servant, that he might RECEIVE FROM the HUSBANDMEN OF THE FRUIT OF THE VINEYARD.—The Like too may be discerned in the * Parable of the unjust Steward: For this *certain rich Man* is spoken of, *not* as a Merchant or Tradesman, but as *Kupios* a Lord; One who had Lands to let to Others, under the Care of a Steward: Who, when he settled Accounts with his Lord's Tenants; did not take of them, Notes for Money due on Account of Rent, as a modern Steward would have done; but of One of them, a Bill or Note for so many *Measures of Oil*; and of the Other, for a certain Number of *Measures of Wheat*.—Now the Former, probably, is to be considered as the Rent of an *Olive-Yard*; and the Latter, of a *common Farm*, as with us, in this Kingdom.—This Mode of paying Rent at that Time, was caused, doubtless, by the Want of Specie amongst the Jews, of which they might have been stript by the Romans, when they conquered *Judea*, about thirty-seven Years before Christ; and reduced it into a Roman Province.—But this Scarcity of Cash does not seem to have been the Case, in the Days of King
Solomon;

* *Luke xvi. 1, &c.*

Solomon ; of whom it is said, by an *Hyperbole* ; that * *he made Silver and Gold at Jerusalem as plenteous as Stones* : And therefore we read in the † *Canticles*, that *Solomon had a Vineyard at Baal-hamon* ; he let out the Vineyard unto *Keepers* : Every one for the Fruit thereof was to bring A THOUSAND PIECES OF SILVER.

But besides *Tithes* in this Kingdom, there are other *lateral Claims* on Estates ; such as *Quit-Rents*, *Widows-Thirds*, and *Others* probably which escape my Notice.—*Quit-Rents* too, as I have already observed, are sometimes paid in *Kind* ; and there may be Instances, doubtless, of their being claimable from Estates that are *Tithe-Free*.—And where *Tithes* are payable ; I have sometimes known the Value of them less than the *Quit-Rent*. But the greatest Claim of all upon an Estate *really Freehold*, is that made by the *Heir at Law* ; who in *Despite* of his *Brothers* and *Sisters*, though all by the same *Father* and *Mother*, shall inherit the *whole Patrimony*, if the *Father* die single and *intestate* ; and for this *weighty Reason*, *because he came into the World, the First of the Family* :
And

* 2 *Chron.* i. 15.

† *Chap.* viii. 11.

And yet perchance, this Freehold may be the Whole of what the Father left behind him ; and in this Case, the Eldest Son shall be the Gentleman of the Family, and all the younger Branches Beggars ; of which I have known Instances.—Now though I do not mean to arraign the Wisdom of our Laws in this Matter ; yet thus much may be said, and truly ; that the same Laws which give a Sanction to this *most ancient Mode* of Inheritance, so injurious to the Younger Branches of Families ; do also give a Sanction, in *the same most ancient Manner, to Tithes, Quit-Rents, Widows-Thirds, &c.*—And whilst Freeholds are thus entailed, or otherwise given (as is most commonly the Case) to the Eldest Sons of *the Great* ; is it not fit that at least some Estates should be held by other Tenures ; Some at least, (as Tithes), in such Sort, as at the Death of the Possessors, they shall go from their Families entirely, into Others ? Because this Policy prevents the Monopolizing *real* Estates to the Enrichment of but a Few, and the Impoverishment of a great Many ? And hence may be seen the *political* Advantage of *Ecclesiastical Livings*, supposing the Incumbents were to hold them as *mere Sinecures*.—Thus the See of Winchester was held formerly by *Bishop Hoadly* ; who, after having received the Revenues

nues of it during his Life, and provided for himself and Family; *died*; and it was then given to a Prelate, by no means *his* Relative; that is to say, to *Bishop Thomas*; who also is since dead; and now it is held by *Bishop North*, the younger Branch of a Noble Family, distinct from Either of the Other.—And is it not prudential, that the Income of such an Estate, should, in some supposable Number of Years, extend it's *kindly Influence*, like the Sun, to more Families than One? Or would it be better it should be invested in *one Man* only, and *his Heirs for ever*; to the utter Exclusion of every other Family in the World, to the End of Time?—The Answer is perfectly easy, and suits equally all the other *Bishopricks, Deaneries, Prebends, and lesser Livings* in the Nation.

But that Variety of Tenures which is to be found in this Kingdom, is perhaps preferable to the Establishment of any *one* Sort alone; seeing Estates with us, when alienated, neither do, nor can, in the Nature of Things, revert to their original Possessors, as they did amongst the ancient * *Jews*; None of whom held their
Estates

* See Note IV.

Estates *in perpetuum*.—* *The Land*, said the Lord, *shall not be sold for ever: For the Land is mine, for ye are Strangers and Sojourners with me.*—And in the former Part of the said Chapter, we find that no Estates could be sold for a longer Time, than till the next Jubile: † *Ye shall hallow the fiftieth Year, and proclaim Liberty throughout all the Land, unto all the Inhabitants thereof; it shall be a Jubile unto you, and ye shall return every Man unto his Possession.*

But it is impossible to trace out the pristine Owners of Estates in this Kingdom, or perhaps in any other under the Sun: And accordingly different and more convenient Tenures have originated amongst us, and received constantly the Sanction of the People, *even from Times immemorial*; which ought *alone* to be considered as constitutional and valid.

But let us revert, Reader, to the Consideration of the most usual most Mode of Inheritance to Freehold Estates, in Cases of Intestacy, and oftentimes otherwise.—That the Eldest Son should
E inherit

* *Lev. xxv. 23.*

† *Verse 10.*

inherit *the Whole* ; the following *learned* * Reason is assigned by *Some*, viz. That immediately after his Birth, he being the only Son and undoubted Heir to the *whole* Estate ; it follows, that when a second Son is born, the Elder being before in *full* Reversion, and having done Nothing to incur Forfeiture ; he ought not to lose any Part of his former Title.—But the Futility of this Argument appears plainly, if we suppose the *first* Child to be a *Female* : In such Case, the Girl, till another Child be born, is *sole* Heiress ; and yet in Spite of her best Behaviour, let a Son be born after ; and her Reversion descends to this younger Male Relation : Or if she have no Brothers, but several Sisters ; Each of These, as fast as they enter on the Stage of Life, share equally with her.

And though the original Reason of this Partiality to the First-Born, is so enveloped in the dark Clouds of Antiquity, that it cannot be traced out ; yet we may be sure it was not *thus* adjudged by our Forefathers of the most early Ages, without some better Motive than that of *mere* Seniority.—And I think the most likely to have

* *I quote here from Memory only.*

have been *this*; that in those Times, *Land* being the principal Property of Mankind; when the Father died, leaving a numerous Progeny behind him, the Eldest Son, as most competent to the Trust, received the whole Estate, to the Intent, that he should rear up (like a Parent) all the younger Branches of the Family; whilst the Mother (if any) received a Part of the Produce for *her* Maintenance: But as there are no Statutes of this Kind extant; it might be understood in those early Ages, that * *Piety* and *Filial Affection* would be sufficient Ties, without the Intervention of any positive Law whatever. And for the same Reason probably, though Children in the Old Testament are commanded to honour and obey their Parents; yet the Parents are under no Injunction concerning their Children, other than Natural Affection; which was judged sufficient.—† Parricide *too* amongst the ancient Romans, for a long Time after the first Building of the City; had no Punishment annexed to it, on the same Principle.—They did not think any Child could be guilty of so horrid a Crime.

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As

* Compare 1 John iv. 20, 21.

† I quote this from Memory.

As to *Widows-Thirds*; These need no Explanation.—*Quit-Rents* are generally understood, as being paid by way of Homage, to certain Lords of Manors.—And now from what has been said; is it strange, or can it be considered as an Impropriety, that there should exist a Sort of Estate amongst us, which, not taking in the *Whole* of any One, does (like *Quit-Rents*), cross many Others, and gathering from Each a Little, *a Tenth*, makes up an Aggregate for the Maintenance, of perhaps the Younger Son of some Family, whose Eldest Brother, as Heir, is provided for by the Paternal Estate?—Why should not this Family Inheritance yield Something, say the Tithes, to the Younger Brother; if the Law and other Circumstances have so appointed? Must the Elder Brother have *All*, and the Younger *Nothing*?—The Answer is of so obvious a Nature, that I need not trouble my Reader with it.

And whilst the *Whole* of Freehold Estates are *thus* given by the Law, in many Instances, to the Heirs of Families for *doing Nothing*; and *Quit-Rents* to certain Lords of Manors, for *the like valuable Purpose*; who shall complain that Estates in Tithes, and other Ecclesiastical Demesnes, are held by Men who *do Something*?
Held

Held by each Man for his Life only ; the Right of Presentation at his Death, being invested in some Patron, in order to his giving it, under the Direction of the Laws, to some One whom he shall chuse to select, from amongst a *large Body* of learned Men, as an Encouragement to Such as devote their Time to the Study of the Arts and Sciences ; for the Saving the Nation from *Ignorance* and *Barbarism*?—And to go a Step further ; what if these Men, being suitably seated at convenient Distances through the Nation, should be directed to communicate of their Learning and Knowledge at *set* Times, in *Theology especially*, to All around them ? And further, that these learned Men, professing the Christian Religion, and a Desire to instruct Others ; should, in a more especial Manner, (after being examined and approved by Men in Authority), be commissioned and directed, as Pastors, to preach the Gospel of Jesus Christ ; to administer his Holy Ordinances ; and lead the People in their Devotions ? Certainly, in all this, there is Nothing that can be deemed unjust, impolitick, or unreasonable. And Such, Reader, is, in brief, the Establishment so wisely founded in this Kingdom : By which Means, the People are disposed, in a great Measure, to be governed by the Magistracy and the Laws ;

to

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to

to pay that Regard which is due to an Oath in Courts of Justice; to love and fear God; and believe in his Son Jesus Christ.—And thus too, the Commission of Crimes is frequently prevented.—And as for Those amongst us, who are not well affected to this Ministry; let them remember the Reply, that was made by Our Lord to *John*, when he said, *Master, * we saw One casting out Devils in thy Name; and we forbid him, because he followed not with us. But Jesus said unto him, forbid him not, for he that is not against us is for us.*

That the Christian Ministry ought not to be composed of illiterate Men, is evident from hence; that though our Lord chose *Such* to accompany him, as his Ministers, during his Abode on Earth; yet *after* his Ascension, he *then* judged it improper to let them remain in a state so ill adapted to their Office; and therefore endued them *miraculously* with the † *Gift of Tongues*: And what is not now to be obtained after this Sort; ought doubtless to be effected in the natural Way, by Study and Application; in like Manner, as the Sick, not expecting to be
healed

* *Luke ix. 49.*

† *Acts ii. &c.*

healed by Miracle in this Age; have Recourse to Medicine for Recovery.

And it seems to appear, that the Ministry established in this Kingdom, coincides with *that* at least, which was directed by *St. Paul*, to be settled by *Titus*, in the Island of *Crete*.

* *For this Cause*, saith the Apostle, *left I thee in Crete, that thou shouldst* (as A LEADING CHURCH-OFFICER), *set in Order the Things that are wanting, and ORDAIN Elders* (Presbyters or † Priests) *in every City, as I had appointed thee.*

And I presume the Ministers of the present Age, may be considered as having succeeded to *Those* who were thus first established in the Church at large, by the Apostles; but by no Means

* *Titus* i. 5.

† *Priests.*] This Word comes to us from the French, *Prestre*; and That again from the Greek Πρεσβύτερος, *Presbyter* or *Elder*: That is to say, *Elder* in Knowledge and Learning; though perhaps not in Years.—The Latin Term *Senator* too affords the same Construction nearly; as well as our English Word *Alderman*; (i. e. *Elder Man*): And as there are both *Young Senators* and *Young Aldermen*: Why not, by Analogy, *Young Presbyters* or *Priests*?

Means any One or more of them, *to the Apostles themselves.*—For amongst other Qualifications necessary to the Apostolick Mission; it was essential, that *Such-a-One* should have SEEN *Our Lord* PERSONALLY after his Resurrection, so as to be a Witness of that important Article of our Christian Faith.—This appears from *Acts* i. 5.; where (in Substance) it is said, that in the Room of Judas, One must be ordained as an Apostle of Christ, * *to be a Witness with us* (the other Eleven) *of his* (Our Lord's) *Resurrection*: St. Paul also mentions this Circumstance, as a Qualification appertaining to him; when he says, † *Am I not an Apostle? Am I not free?* HAVE I NOT SEEN JESUS CHRIST OUR LORD?—And as this is the Case; what becomes of the Apostleship of *St. Francis Xavier of the Indies, John Knox of Scotland, George Fox of England, with Margaret his Wife, and a certain high Claimant in Italy?*

The Want too of this main Criterion of genuine Apostleship, is the Reason, probably, why neither *Barnabas, Silas, Timothy, nor Titus,* are so much as once spoken of as *Apostles,* in all the

* *Acts* i. 22.† *1 Cor.* ix. 1.

the New Testament ; though I think Either of them had at least as good a Claim to the Title, as *John Knox* or *George Fox*.—As for Females ; it doth not appear that Our Lord ever invested any Woman with the Apostolical Character ; no, not *even* his Mother, *the Blessed Virgin* herself ; who, of all her Sex, One should imagine, would have been the most likely Candidate for it ; if he had intended any Woman whatever, for that high Office ; or indeed any Other, as a publick Minister in *his* Church.

As for *Prophets* and *Prophetesses*, whether *in Orders* or *out* ; when *These* make their Appearance with SUITABLE CREDENTIALS ; I think there is no reasonable Person, who would not readily receive and honour them : But since the Revelation of the Old and New Testament ; there seems to be much less need of them than before ; and we may therefore very rarely expect them.

But amongst other ill Consequences attendant on the Want of a stated Ministry, in a Christian Country or Society ; is This : That in such Case, the People, as Christians, do generally dwindle in their Numbers, and come to Nothing. And perhaps this one Circumstance

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amongst

amongst Others, may have contributed Something to that great Declension amongst the Quakers, of which I have spoken in a former * Treatise. The other Dissenters too, in Country-Places where they are thinly settled, and incapable of supporting Ministers, have mostly met with the same Fate; whilst in large trading Cities and Towns, where they can afford themselves Pastors of Erudition and Eloquence, they stand their Ground. And as to Nations at large; *Gordon* in his † *Geographical Grammar*, speaking of the Religion of *Nubia*, asserts, “ this spacious Country was once Christian; “ but *the Ministry failing*, the Inhabitants, for “ Want of Pastors, fell off from *Christianity*, “ and in Process of Time became either strict “ *Mahometans*, or gross *Idolaters*.”—‡ *Archbishop Tillotson* too, says exactly the same Thing of that Nation: His Words are, that “ the “ large Region of *Nubia*, which had (as is “ thought) from the Apostles Time professed “ the

* In the Appendix to my Apology for the two Ordinances of Jesus Christ.

† Page 323.

‡ In his Rule of Faith, at the End of his Folio Volume of Sermons; Page 730.

the Christian Faith, hath within these hundred and fifty Years, for * *Want of Ministers*, quitted Christianity, and is partly revolted to Heathenism, partly fallen off to Mahometanism."

Having thus demonstrated the certain ill Consequence attending the Want of a stated Ministry; I shall in the next Place shew from the Sacred Writings, *the Propriety of maintaining a Class of Men solely for the Ministration of the Gospel, as opposed to the Notion of the Quakers, who have no such Institution amongst them; and reprobate it in Others.*

Of the Settlement in the Island of *Crete*, I have spoken already; to which I refer.—But the Apostle directed also, that the Ministers of Jesus Christ, should be so far Men of Leisure, as to be able to apply their Time *principally*, to the Discharge of the Pastoral Office; as the main Concern of their Lives. For after denominating Timothy, *a good Soldier of Jesus Christ*; he adds, † *No Man that warreth, entangleth himself*

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* *The Archbishop cites this from the Æthiopic History of Alvarez.*

† 2 *Tim.* ii. 4.

*himself with the Affairs of this Life ; that he may please him who hath chosen him to be a Soldier. And as this is expected to be the Case in the Church ; can it be thought that her Ministers, any more than other Men, should live by the Air only ? No, saith the Apostle ; For * who goeth a Warfare any Time at his own Charges ? Who planteth a Vineyard, and eateth not of the Fruit thereof ? Or who feedeth a Flock, and eateth not of the Milk of the Flock ? All which seems obliquely to allude to Tithes, and that the Ministry might more properly be maintained from the Flocks, the Herds, and the Fruits of the Earth, after the Manner of the ancient Patriarchs ; than from Gold or Silver, of which the Apostle says Nothing.—His Exposition too of the Precept concerning the † Ox that treadeth out the Corn, wears an Aspect of the same Kind.—And again ; ‡ if we have sown unto you spiritual Things, is it a great Thing that we shall REAP your carnal Things ? Here is a plain Allusion to Seed-Time and Harvest. And the Text following next after, refers in like Manner, to the Tithes or Means, by which the Jewish Priesthood, Temple and Worship*

* 1 Cor. ix. 7.

† Verse 9, and

‡ Verse 11.

*ship were maintained and supported : * Do you not know (saith the Apostle) that they which minister about holy Things, live of the Things of the Temple ? And they which wait at the Altar, are Partakers with the Altar ? To which he adds, † even so (Οὕτω, Ita, thus, in such Sort, by that Means), hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.*

Thus this Great Ecclesiastical Legislator enjoins, in the strictest Manner, a Maintenance for the Ministers of Jesus Christ ; and though he prescribes no certain Mode ; yet *that* of Tithing seems to have the Preference with him, if we may judge from the Texts last recited, and his Allusions in them.

But ‡ Some of the Quakers object, that *by living upon the Gospel is meant only, that Ministers should be ALIVE in the Gospel ; or in other Terms, that they should be pious, faithful Men.*

To this I answer : Would the Apostle, in such Case, have subjoined to the Text last quoted ; § *But I have used none of these Things.*
Neither

* 1 Cor. ix. 13. † Verse 14. ‡ Thomas Chalkley.
§ 1 Cor. ix. 15.

Neither have I written these Things, that it should be so done unto me.

They object also, that *the Maintenance in Question is a forced Maintenance.*

But I hope it is no Crime, for Men to have Recourse to the Laws of the Realm, for the Recovery of their Property, when denied them: A Property which was given them nearly a thousand Years ago; and has the Sanction of the KING, LORDS and COMMONS of GREAT BRITAIN: Or if my Reader must needs have it so; let him consider the Tithes and other Emoluments holden by the Clergy of the Church of England, as the FREE GIFT of a Parliament representing A FREE PEOPLE; and as the Reward of their publick Service and Ministry.—* *Freely ye have received, freely give.*—† *The Workman is worthy of his Meat;* and ‡ *the Labourer of his Hire.*—Now how is this Maintenance forced?

But let it be noted; that Those who gave the Tithes in ancient Times, were a distinct Set
of

* Matt. x. 8.

† Verse 10.

‡ Luke x. 7.

of Men from Such as *pay* them *now*; seeing These only *pay* what the former *gave*: And now suppose I have Money in my Banker's Hands, and should be disposed to *give* Some of it, to any Purpose whatever; what is *that* to the Banker? Instead of raising Quibbles about my Application of the Money; he has Nothing to do, but to honour my Draught: And thus when the Farmer pays a Part of his Rent in Kind, that is to say, the Tithes of the Estate which he occupies, to some Person, to whom the Same shall have been given, by the Patron of the Advowson, and the Laws; why should he raise Objections and refuse Payment in this Case, any more than the Banker in the Other? Because if no Tithes were to be paid for this Land, and the Farmer be a Renter; it is evident he would have an advanced Rent to pay, proportionate to what he shall save by the Non-Payment of the Tithes. Or if the Occupier be the Owner, and the Estate, titheable; it is plain, that whether such Estate were given to him, or purchased by him; yet the Tithes, by the Laws, are held back, as no Part of *his* Property; as Something to be paid to Another, either in Kind, or by a Composition in Money: For surely there can be no Landlord or Tenant so silly, as not to perceive the Difference, betwixt
a *tithe*-

a *titheable* and *non-titheable* Estate; and not make an Allowance in the Price or Rent accordingly, either more or less, as the Case may be.

But the Quakers complain of the *depraved Characters of Some of the Clergy*.

With the Apostle, I answer; * *In a great House there are not only Vessels of Gold, and of Silver, but also of Wood, and of Earth; and Some to Honour, and Some to Dishonour.*—But this Text is equally applicable to the Preachers amongst the Quakers themselves; for I seriously affirm from mine own Knowledge, that in Proportion to their Numbers, *These*, whilst I was in Communion with them, afforded as many depraved Characters to the full, as are to be met with amongst any other Class of Preachers in this Kingdom: And who would expect otherwise? Are not their Preachers *Men* (and *Women*) as well as Others?—And therefore to any One of them, making this Reflection, it may be replied; † *why beholdest thou the Mote that is in thy*

* 2 Tim. ii. 20.

† Matt. vii. 3.

thy Brother's Eye, but considerest not the Beam that is in thine own Eye?

The * established Clergy of this Kingdom may be reckoned, at a moderate Computation, not less than about † *twenty thousand*: And it would be strange if there were not amongst them, some ordinary Characters, when we consider, that of the *twelve* Apostles who accompanied Our Lord, during his Abode on Earth, there was, even in this *small* Number, One, who was a *Thief* and a *Traitor*; and sold his Master, for so pitiful a Price as *thirty Pieces of Silver*.—Another *denied* him.—And once, in a Time of Danger, ‡ *they ALL forsook him and fled*.

§ “ Nevertheless, it appertaineth to the Discipline of the Church, that Enquiry be made
G “ of

* See Note VI.

† *Twenty thousand, &c.*] The full Number of the Quakers in England will, I think, scarcely reach so high as *fifteen thousand*.—Though at the Accession of George I. they were thought to have amounted to *forty thousand*.—In Scotland they are *nearly extinct*.—Of Ireland I know Little; but believe there are many more there, than in Scotland.

‡ *Mark xiv. 50.*

§ *Article XXVI. of the Church of England.*

“ of Evil Ministers, and that they be accused
 “ by Those that have Knowledge of their Of-
 “ fences : And finally being found guilty, by
 “ just Judgment be *deposed*.”—But I shall e’en
 venture to add, that whatever may be the Num-
 ber of *These*, it is certain the *Good* and *Merito-*
rious exceed them abundantly.—*Further ;*

*The Quakers, in their Writings, reproach the
 established Clergy, with the ill-natured Appellation
 of Hirelings.*

But this Term, in the New Testament, is
 used as well in a good Sense, as a *bad* One.—In
 the first Sense, it is applicable to all *pious* Chris-
 tians in general ; as may be seen in the Begin-
 ning of the twentieth Chapter of *St. Matthew’s*
Gospel ; where the *Elect*, like *Moses*, are con-
 sidered as having * *Respect unto the Recompence of*
the Reward : And Our Lord applied it *obliquely*
 in the best Sense also, to the *Seventy*, when he
 sent them forth, and said to them, † *the La-*
bourer is worthy of his Hire.—But the Quakers,
 when they use this Term, in speaking of the
 Clergy at large ; mean it in that *bad* Sense, as
 found in ‡ *St. John’s Gospel*, where the *Hire-*
ling

* *Heb. xi. 26.*

† *Luke x. 7.*

‡ *John x. 12, 13.*

ling is described as a Man of *Delinquency*.—How far this might be applicable to Some of the Clergy, in a Time of Trial, I cannot pretend to determine ; but certainly it ought not to be applied to any One whomsoever, before he has been found guilty.—The following is the Text describing this bad Character :

* *The Hireling fleeth, because he is an Hireling and CARETH NOT FOR THE SHEEP.*

Now it will follow, that *He who* DOTH CARE *for the Sheep*, is *not* an Hireling, in that reprobate Sense of the Word, as the Quakers apply it, to all the Clergy indifferently.—But are there no Instances amongst us, of Pastors *caring* for their Flocks ? It is certain there were *Some* formerly, who, so far from *fleeing*, laid down their Lives in their Cause : Witness *Those* in the *Marian* Persecution, when *Latimer*, *Ridley*, and other *Bishops* and *Ministers* of the *English Church*, suffered in the Flames.—And who shall call these VENERABLE MARTYRS, by the reproachful Name of *Hirelings* ? Nor is it to be doubted, but were a similar Persecution to

G 2

happen

happen again (which God avert), we should find among them, Men of equal *Firmness* with their Predecessors; who would stand forth for Christ, with pious Resignation to whatever might befall them, *even* at the Hazard of their Lives: For as many of them have been formerly, so there are amongst them now, Some of the brightest Ornaments of the Christian Religion, and the ablest Advocates for it.

But *Barclay*, in his Zeal against Tithes, (though he acknowledges they “were * AN-
“ CIENTLY GIVEN *by the People*”), recommends that “they return again into the publick
“ *Treasure*; and thereby the People may be greatly
“ *benefitted by them*, for that they may supply for
“ *those publick Taxations and Impositions that*
“ *are put upon them*, and may ease themselves of
“ *them*. And whoever call or appoint Teachers
“ *to themselves*, let them accordingly entertain
“ *them*.”

And so, when *John Bull* has given his Son *Martin* an Estate; it seems *John* in his Vagaries, many Years after, without any Offence, is to
take

* In his *Apology*, Page 340.

take it away again.—I know not what *Martin* might think of such a Conduct; but were my Father to treat me in this Manner, I should think him either crazy or superannuated; and call it *Children's Play*.—If this be lawful and proper; I think it is high Time to *delete* the Words GIVE and GIVEN, from our Dictionaries, as Terms of no Meaning.

That the Legislature has a *Power* to do as Barclay recommends, is not to be doubted; and yet we ought not to call this *Power*, A RIGHT; unless we mean by it, *a Right to do Wrong*; though, in such Case, we should recollect *too*, that our King, Lords, and Commons have a *Right to do Right*,—as well as *to do Wrong*; and this August Body, I hope, will ever prefer *Justice to Iniquity*; as well in the Case before us, as in all Others.

For certainly it must be *wrong*, to confiscate the entire Estates of many thousands of unoffending Families, by way of * *easing other People of the public Taxations*, as hath been lately done
in

* See Note, No. V.

in France; and as is recommended by Barclay and the Quakers.

But why sacrifice the Clergy at the Altar of the Publick, rather than any other Class of *Landed People*; or the *Funded Proprietors* of upwards of *two hundred Millions*?—What Crime have our modern Clergy committed, to merit such Treatment more than other Men?—Pardon the Expression; but to consider them as a *Tribe*; it is the poorest of all the *Tribes* of our (English) Israel; as their *Widows* and *Orphans* do abundantly testify.

But this Scheme of the Quakers it is easy to be perceived, would accord exactly with the System instituted in the Province of *Pennsylvania*; where, at its first Peopling, in the Year 1681, the *Fee-Simple* of an Acre of Ground was worth no more than a few Shillings, and consequently would not bear Tithing; seeing the Tithes, in such Case, would have amounted *annually* to much more than the Value of the whole Estate.—But the Case is widely different in England, where the *Fee-Simple* of an Acre of *titheable* Land shall be worth thirty Pounds Sterling frequently, and sometimes twice or thrice

thrice that Sum.—Besides, were this Kingdom to be put on such a Footing as Barclay proposes, and as is exactly the Case amongst the *Pennsylvanians*, we should, like them, have large Tracts of peopled Territory, in different Parts of the Nation, without any Instruction or Religion whatever; and thus the Inhabitants, by Degrees, would sink into a State of the deepest Barbarism, and become altogether unfit either to govern or to obey: And the numerous Clergy now established, (generally the Younger Sons of genteel Families), would find themselves obliged to betake themselves to other Callings for a Maintenance; Many of them perhaps to *Law* and *Physick*; which would so overburden these Professions, as to make them scarce worth the following.—And as for giving up the Tithes, and other Ecclesiastical Demesnes to the Treasury, in order to ease the People (*the Great especially*) of their Taxes; *This* would be the same Thing as putting the real Value of them into their Pockets *at once*; for *there* it would eventually centre, in the same Manner, as though (regardless of the Treasury) all the Lands in the Kingdom were to be made Tithe-free; a Method which the Quakers would like better, for Reasons of an obvious Nature; and which indeed is principally their Meaning; for as to *Wars* and *Fightings*

Fightings (if I may speak their Dialect), they care very little about them.

The bad Policy of such an Abolition, I shall in the next Place endeavour to demonstrate.

The late *Anthony Collins*, Esq; One of the Authors of the *Independent Whig*, asserts in that * Work, that the Revenue of the Clergy “ by
 “ Means of Lands, Tithes, Rents, Salaries,
 “ Fees, and Perquisites, is supposed to amount
 “ to † two Millions *per Annum*.” And if this were the Case in the Year 1720, when that Book was written; it must be abundantly more *now*, at the Distance of seventy Years; seeing Lands and their Produce are increased much in their Value since that Time.—Now supposing only a considerable Part of this Revenue, by the Abolition of Tithes (and the Seizure of other Demesnes),

* No. XXI.

† *Two Millions, &c.*] If this were the entire Income of the established Clergy of the Church of England, in 1720, and we adjudge their Number at twenty thousand, it was exactly *one Hundred per Annum* to each Clergyman.—As for the Inequality of Livings; it is a Matter which concerns the Clergy only: Though it is certain they labour the Cheaper on the Account.

mesnes), to fall into the Estates of the Great and the Rich, so as to become *their* Property, in Addition to those large Possessions in Land, which they have already; it would, in some distant Age, place their Descendants so much above the lower Orders of the People, as to destroy that *Equilibrium* which ought to be maintained betwixt them, and reduce the Commonalty to a State of Slavery.—And this *too* might terminate in a Monopoly of Land; as the Greater Landholders would probably buy up all the lesser Freeholds in the Kingdom, and thus acquire the *sole* Influence and Management of County-Elections.—And with Property *thus* in the Hands of *a Few*; Estates would be let at higher Rents; Provisions be consequently dearer; and the Number of the Poor increased; and from that very Increase, their Labour be cheaper.—From such deep Poverty *too*, and Want of Instruction, our Gaols would be filled with Criminals, and afford *large* Supplies of *New Settlers* to *Botany-Bay*.

Whether this be mere Conjecture or not; we will make the Experiment: Not by considering what *two Millions* would amount to, but a *tenth* Part of that Sum *only*; say *two hundred thousand Pounds*, at compound Interest, for a *Century*.

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(And I can't see why I may not be allowed to calculate, by way of Argument, as well as *Dr. Price.*)

We will suppose the *one Half* of this Sum, as fast as it reached the Hands of the *first* Landholders in the Kingdom, to be again laid out in Land at thirty Years Purchase, which shall again double in every thirty Years: The *other Half* we will imagine shall be placed in the Funds, and yield *four per Cent.* Interest, to double in every twenty Years.—On the Average, this would make a Doubling every twenty-five Years.—Now two hundred thousand Pounds *only* (not *two Millions*) doubled four Times running, will give us the neat Yearly Income, as it would stand at the End of another Century, growing proportionately through that whole Interval of Time: And this amounts to the enormous Sum of *three million two hundred thousand Pounds per Annum.*—And reckoning *This* as the Interest of some certain *Principal*, at three and a Half *per Cent.* (for I consider the Land as paying *three*, and the Specie as paying *four per Cent.* so as to average at *three and a half*); it gives a Capital of upwards of *ninety one million four hundred thousand Pounds*; to be annexed in one hundred Years, to the Estates, *Real and Personal*, of the Nobility

Nobility and Gentry of this Kingdom, gradually increasing Year after Year, by compound Interest, from the Time of the Abolition of Tithes and other Ecclesiastical Demesnes, to the End of the Century in Question.—And this, Reader, is but a *small* Part of the *whole* Evil.

As for those Nations, where no Tithes are paid; their Clergy are supported, most commonly, by Land (as in Scotland) appropriated *solely* to their Use, which makes the Difference scarcely perceptible.—Besides; the Riches of Scotland centre in England for the most Part; in the Metropolis especially.

But *real* Estates in few Kingdoms are of near the Worth as in England; her Metropolis being become the Centre of all the Gold and Silver in Europe, and the Nation, probably, the richest in the World.—Now this Superabundance of Specie has enhanced the Price of our Lands, and I might even venture to add, of our Provisions also. And Land being so highly valuable with us, we should take Care to keep it from being engrossed by a few *Great People*, in consequence of *that Abolition* of which I have been speaking.—For though I shall not put to Proof the Honour and Humanity of the present Gran-

dees of this Kingdom; yet such immoderate Possessions in Land and other Wealth, accompanied with proportionate growing Power, to be handed down to their Successours in Devolution, for a Century to come; would intoxicate these future Descendants, with so much *Pride* and *Insolence*, as to produce the greatest Tyranny and Oppression in the Kingdom: And though it might be borne with *patiently*, for many Years, by the lower Orders of the People; yet, feeling their Burdens increase, and animated by some expiring Notions of British Liberty; they would be apt, at length, *to rouse*, and by some violent Concussion, like an Earthquake, to shake down the *monstrous Fabrick*, and enforce *the ancient*
 * *Licinian Law*.

And thus this GREAT and MIGHTY ARISTOCRACY (as † HORACE said of ROME),
would be ruined with its own Strength!

In fine, Reader, I have fully demonstrated the *sound Policy* of supporting Tithes and other similar Demesnes, in this Kingdom; and the
Still

* See Kennet's *Antiquities of Rome*, Page 163; in which there are Passages well worth Notice.

† *Suis et ipsa Roma Viribus ruit.*

still sounder Policy of appropriating them, as Lifehold Estates, to the Maintenance of a Class of learned Men, placed by Authority, at convenient Distances through the Nation; who shall instruct the People in the Principles of the * Christian Religion, and lead them in the Worship of Almighty God; to the Prevention of Crimes, and the Establishment of *pure, uncorrupted Evidence* in our Courts of Justice; agreeable to the System exhibited, in the former Part of this Essay.

* See Note VIII,

THE END.

the Essay concerning Liberty, &c.
The French Party of appropriating them, as
Lithold Estates, to the Maintenance of the
of learned Men, placed by Authority, in con-
stant Distance through the Person, who shall
instruct the People in the Principles of the
Christian Religion, and lead them in the Wor-
ship of Almighty God; to the Preservation of
Peace, and the Establishment of Justice, and
rapid Evidence in our Courts of Justice, con-
sists to the System exhibited in the former Part
of this Essay.

• 2. Vol. VII.

THE END

NOTES.

NOTES

NOTES.

I.

Page 2, *Oath*.] The Quakers ground the Illegality of taking an Oath in Courts of Justice, on *Matt. v. 34.* and *James v. 12.* But One would think for the same Reason, they should object to having their Causes tried by Jurors: For *why, my Friend, wouldst thou pay twelve Men for swearing, when thou wilt not swear thyself?*

But the Text, *Matt. v. 34.* is best understood, by the Comment which our Lord, by his own Example, made on it, when he was *sworn* by the High Priest, before the Jewish Sanhedrim, in the following Form: * I ADJURE thee by the living God, that thou tell us, whether thou be the Christ the Son of God. For observe, Reader, he did not refuse the *Oath* when tendered to him, and demand to be heard

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* *Matt xxvi. 63.*

on his *bare Affirmation*, as though he were a Quaker ; and consequently he meant *only* by the Text in Question, to forbid *Swearing in common Conversation* ; and this Precept being thus qualified by himself, in his own Conduct ; it seems to imply, that Many of the other Precepts in his Sermon on the Mount, are to be understood in the same qualified Manner.

ἘΠΟΡΚΙΖΩ ΣΕ ; ADJURO TE ; I SWEAR THEE.

It is remarkable, that in so obvious a Case, our Translators should not have rendered it in plain English, SWEAR, instead of ADJURE ; as it would have placed the Matter beyond a Doubt, and prevented Dissention ; for George Fox (the Founder of Quakerism), being an illiterate Man, it is likely he did not know the exact Meaning of the Word *Adjure* : And the *Holy Spirit*, it is plain, did Nothing for him in the Business ; though he professed himself to be led and guided by it, in all his Religious Principles.

This Custom of swearing the Person arraigned, though it be not the Practice of our British Courts ; yet in some Kingdoms it is.—The Author

thor of * *Les Mœurs* says, that † “ ’Tis the
 “ Practice of almost every Court of Judicature”
 (in France) “ to make the Person accused,
 “ swear, before he is interrogated, that he will
 “ answer Nothing but the Truth ; and this even
 “ when he is charged with a capital Crime”.—
Limborch also in his ‡ *History of the Inquisition*
 asserts, that when the Criminal enters the Court,
 “ The Inquisitor sits on his right Hand : On
 “ the Table near the Criminal lies a Missal, or
 “ Book of the Gospels, and he is ordered to lay
 “ his Hand on One of them, and to swear that
 “ he will declare the Truth, and keep Secrecy.”
 —Now the Arraignment of Christ before the
 Sanhedrim, is perfectly similar to the Case last
 mentioned ; and Our Lord, the Prisoner, was
 sworn accordingly.

But though the Quakers object to swearing
 judicially ; yet they seem inadvertently to have
 introduced *an Oath* (or Something much like
 it), into their Form of Marriage ; which begins
 thus ; “ *Friends, IN THE FEAR OF THE*
 “ *LORD, and Before this Assembly, I take this*

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“ my

* *Published in English in 1751.*

† *Page 137.*

‡ *Vol. II. Page 149.*

“ *my Friend A. B. to be my Wife, &c.* For an Oath, says *Dr. Johnson* in his Dictionary, (and he cites it from *Lord Bacon*), is “ an Affirmation, Negation, or Promise, corroborated “ *by the Attestation of the Divine Being.*”

Formerly their Affirmation in our Courts of Justice, began with, IN THE PRESENCE OF GOD; but this, after some Time, was objected to; and they got it altered: And now it runs thus: I, *A. B.* DO SOLEMNLY, SINCERELY, AND TRULY AFFIRM AND DECLARE, &c.— So that formerly the Quakers gave their Evidence before the Magistrate, *in the Presence of God*; but *that* Form not pleasing them, on Account of its Proximity to an Oath; it should seem as if they thought they now gave it *behind his Back*; or *where he did not see them.*

II.

Page 13, *Bishopricks, &c.*] They have, in the City of Winchester, under the Jurisdiction of the Bishop of that See, a Court of Justice established, which they call the *Cheney Court*; where Causes are tried by Jury, betwixt the Inhabitants of certain Districts in that Diocese.— These Districts are not generally large; neither do they comprise the Whole of the Diocese, nor
join

join all together; but are detached the One from the Other.—And Tradition says that this Court is so called from the French, *un Chêne*, an Oak, or rather from *une Chénaye*, a Grove of Oaks; because it was formerly held *openly* in a Place of this Sort.—If so, it seems to have been an Institution originally *Druidical*; seeing *the Oak* was held sacred by that Order of Men; and therefore on the first Conversion of that Part of the Kingdom from Heathenism to Christianity; it appears probable, that certain Domains belonging to the *Chief Druid*, might have been taken from him, and annexed to the See of Winchester: Or they might have been made to devolve to the Bishop, on the Demise of the last Heathen Pontiff, as a suitable Appendage to the Episcopal Office and Dignity.

III.

Page 4, *The Morals of the People, &c.*] If I am informed rightly, it is the Opinion of Some professing Christianity, called *Antinomians*; that
 * *provided a Man believe in Jesus Christ, he may lead his whole Life in a constant Course of Wickedness, and yet be saved*; and in Support of such
 Doctrine,

* *But the Quakers are perfectly clear of this strange Doctrine.*

Doctrine, they quote several Texts; amongst Others, This following: * *A Man is justified by Faith without the Deeds of the Law.*

Now, if by the *Deeds* or *Works* of the Law, they mean (with the Apostle), *the Rite of Circumcision, the Keeping the Jewish Fast and Feasts, the Observation of the Levitical Law concerning Sacrifices, Purifications, &c.* I know of no Christian, in these Parts of the World, who will not readily agree with them.—But if by this Term they mean *the Decalogue*, and that Men may live in the *constant Violation* of it, and yet be saved *by Faith* notwithstanding; it is denied them: For the ten Commandments, excepting one, are all of them *Negative Precepts*; consequently not a *Law of Works*.—They do not tell Men what *they should do*, but what *they should not do*.—The fifth Commandment is indeed *affirmative*; but *to honour One's Father and Mother*, is so far from being a *Work*, that it must afford Pleasure to an ingenuous Mind; especially as a particular Promise is annexed to it.—And as to the other nine Commandments; they are so far from enjoining any Work to be done;

* Rom. iii. 28.

done; that they really cut off a great Deal.—
As for Example:

1.

Thou shalt have none other Gods but me.

Now it must be much less *Work* to worship one God, than *four* or *five hundred*, after the Manner of the ancient *Greeks* and *Romans*.

2.

Thou shalt not make to thyself any graven Image, &c. Thou shalt not bow down to them, nor worship them.

Here is much *Work* saved again: And the like may be said of the *third* Commandment:—But the *fourth*, in an especial Manner, commands a Rest from all Sorts of Work, above *seven Weeks* in the Years.—And my Reader, on examining the other *five* Precepts, will find them all quadrate with the *four* last mentioned; and conclude with me, that *the Decalogue* is not a *Law of Works*; and that this Term is to be confined *solely* to those Parts of the Jewish Ritual, which enjoin Something to be done; as in the Case of *Circumcision*, *Purification*, *Offering Sacrifices*, *Appearing before the Lord in Jerusalem three Times a Year*, &c.

IV.

Page 24, *Jews, &c.*] From Circumcision amongst the Mahometans, Nothing critical can be gathered; as their Religion was first broached by an Impostor, and is propagated principally by the Sword.—But with the Jews, the Case is otherwise; for it does not appear that they were commanded to promulge their Religion to other Nations; and, therefore, though they do not refuse to admit such Profelytes into their Religion, as offer themselves of their own Accord; yet we hear not of any Missionaries having been sent out by them, at any Time, for the Purpose of converting Mankind to the Jewish Faith.—And whatever may be considered, in the Christian System, as the *Antitype* of Circumcision; yet to me, it appears, that their Legislator intended it principally, for keeping them a separate and distinct People from all Others; because few Men would be willing to become Jews, under the sharp Sentence of Circumcision.

Were some modern *Rabbi* (like a Methodist Preacher), to mount the *Rostrum* on Tower-Hill, and declare to his Audience; * *Unless ye be circumcised*

* *Acts* xv. 1.

circumcised, after the Manner of Moses, ye cannot be saved; instead of making Profelytes, I believe he would be more likely to get himself hooted (perhaps pelted) from the Place, by the Populace of both Sexes.

V.

Page 45, *Publick Taxations, &c.*] But when the Government want Money; why would they sacrifice (as I have already said) any one Order of Men in particular, merely to ease Others?—The Enormity of the National Debt is indeed a Matter that cannot be doubted; and yet perhaps it is not so great an Incumbrance in Reality, as it seems to appear; seeing Money, at this Time, in the Funds, (notwithstanding the * Rumour of a War) does not yield a greater Interest, than about four *per Cent*. And were the whole Debt to be paid off (supposing that possible); what could the People do with their Money?—It would be to make *Silver and Gold* in *London* like † *Jerusalem* of old, *as plenteous as Stones*; and enhance the Value of our Lands, and with it the Price of Provisions, so as to starve all the lower Orders of the People.—For

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had

* In October, 1790.

† 2 Chron. i. 15.

had we as many Ounces of Gold in this Kingdom, as there are Ounces of Provisions ; it is plain, that every Ounce of Provisions would approach nearly to the value of an Ounce of Gold ; for when a Man *sells* Provisions, he *buys* Money ; and the more there is of the Latter in the Kingdom, the cheaper it must be.

And yet the Reduction of the National Debt, is, in some Measure, a desirable Object ; though perhaps, for the Reasons just given, it might be imprudent to reduce it to a lower Sum, than *two hundred Millions*. Now to accomplish such Reduction ; what if there were a *General Census* on the *Whole* of Estates, *Real* and *Personal*, through the Kingdom.—Not to be cessed all at one Time, for obvious Reasons : But by causing all Executors and Administrators to exhibit into some Court, *at an easy Expence*, the whole Value of such Estates, as fell into their Hands, in consequence of their Administration ; whence Parliament might select, by an Act made for that Purpose, as much as they might see meet.—And if these Exhibitants were made to declare *ONLY*, that their Exhibitions were *not less* than the real Value of such Estates ; we should frequently have Accounts delivered into Court, of *more* than People had *really* died worth ; in
order

order to aggrandize the Legatees, in the Opinion of the Publick; and this would give Rise to a new Species of Smuggling, much to the Advantage of Government.

But lest *landed* Estates should be cessed *too* often, by many *speedy Demises* and *Descents* in Succession; it might be provided, that when any such Estate had paid the Census *once*; it should be exempted from any future Charge, for a certain Time limited.

A Scheme of this Kind, in some few Years, would be equivalent to a *General Census*; and afford the Means of discharging many Millions of the National Debt; and be abundantly more honourable, than sacrificing any one Class of unoffending People, for the Salvation of the Rest.

VI.

Page 41, *Established Clergy of this Kingdom, &c.*] Whatever some slanderous Persons suggest to the Contrary, they are, in general, of a liberal Disposition; of which, in a long Course of Time, I have remarked many Instances, as well private as publick.

Of the publick Sort may be reckoned, the two Hospitals of Winchester and Exeter; the Founding of both which most excellent Charities, was effected principally, under the Management of that worthy Divine, the *late Reverend Dr. Alured Clarke*.—Of the present State of the Hospital in Exeter, I know Nothing: But with that of Winchester I am well acquainted; and believe I may venture to assert, that though the Contributions of the Laity to this noble Institution, are very large and commendable; yet the Names of Clergymen, as Subscribers, will be found, in the * printed annual Account, to be as numerous (in Proportion to their Numbers), as Those of the Laity; or more so.

But this printed publick Account, on Inspection; will declare the Matter, with more Certainty than I can.

Page

* *Printed annual Account, &c.*] Since writing the above Note; one of these Annual Accounts, ending July 7, 1790, has reached my Hands; and the whole Number of Subscribers appears to be 367, *viz.*

The Nobility, Gentry, and Others	—	290
Clergymen	— — —	77
		367

VII.

Page 4, *Establish, &c.*] The publick Service of the Church of England, may be divided into two Parts: (1) That which is of so essential a Nature in the Performance of it, as not to admit of any Omission; which I shall speak of by and by, in general Terms only. (2) That which, though frequently introduced with the Service, is not universally so.—It may be *done*, or left *undone*; and may therefore be considered as *non-essential*; or, in other Terms, as *allowed* or TOLERATED only.

Of the last Sort we may reckon (1) that *short Time of silent Worship* which most Persons perform kneeling, at coming into the Church, *Each One by himself*, on his *first* Entrance. (2) *The like Time of solemn Silence* observed by the *whole* Congregation *unitedly*, the last Thing before their Dismission. (3) *Bowing to the East*. (4) And *at the Name of Jesus*. (5) The Minister's *own Prayer* at the Beginning of his Sermon. (6) *The Like* at the End of it. (7) *Singing the * Psalms* of

* *Psalms of David, &c.*] The Great Fenelon, in his *Telemaque* (Liv. xiv.) introduces *Mentor* recommending it to *Philocles*,

of David, or other select Portions of Scripture. And (8) and *Lastly*; The Use of Musical Instruments; especially the *Organ*.

Now These not being *essential* to the Service of the Church; they therefore need no Argument in Support of them: For they are only TOLERATED or *allowed*; seeing such Persons as do not chuse *to bow to the East, or at the Name of Jesus*, may omit *Both*; and the like may be said respectively of the other Articles; either as they regard the Minister in his private Capacity, the Congregation at large, or any one Person belonging to it particularly.

And as for Those who disapprove of *Organs*; they may generally find many Churches without them in the Neighbourhood where they happen to reside; and to These they may repair, if they think proper, in Preference to the Others.

Amongst

Philocles, that Children " be taught from their tenderest Infancy to SING the Praises of Heroes who were beloved of the Gods, who have done generous Actions for their Country, and have distinguished their Courage in Battle; that the CHARMS OF MUSICK strike their Souls, in order to soften and purify their Manners,"

Amongst the *genuine Parts* of the Service may be reckoned, *The frequent Change of Posture* in the Congregation, from *Standing* to *Kneeling*, (*Sitting* at Times, supposed), and from *Kneeling* to *Standing* again: In London, during the Morning-Service on a Sunday, there are not less than about *Twelve* of these Changes in Rotation; and about *Ten* in the Afternoon.—*These* afford an excellent Preservative against *Drowsiness* and *Sleeping*; of which there is very little in the Assemblies of the Church of England: I believe no Congregations, professing Christianity, are more clear of it.

Of the remaining *genuine Part*, it may be observed; that about *one Half the whole Time* of the Sunday-Morning's Service, is employed in Reading the Psalms, and various other Lessons of the Old and New Testament, and Apocrypha.—In the Afternoon, it takes up full *two Thirds*.—This Part of the Institution *too* is excellent; because Many of the Poor have no Bibles at Home; or if they have, cannot read them; or if able, are oftentimes either *too* busy or *too* idle to set themselves about it.

But *Barclay* in his * *Apology for Quakerism* objects, that “*profane People*” (in using the Psalms),

Psalms), “ *take upon them to personate the Experiences and Conditions of Blessed David, &c.*”

Now, who ever thought this besides himself and the Quakers ?—The Psalms are read *solely* as the Composition of David ; but when any Thing occurs in them striking, perhaps pointing to One’s own private Experience or Condition (as is often the Case) ; or fitted for Devotion in general ; it is adopted by the true Worshipper, and made his own : But what is not ; he reads as suited to *David* only ; and merely as a Matter in Connection. For in this Passage ; * *Gilead is mine, and Manasses is mine, Ephraim also is the Strength of my Head ; Judah is my Law-giver ; Moab is my Wash-Pot ; over Edom will I cast out my Shoe ; Philistia, be thou glad of me : What Man, on hearing This read in a Church, could be so mistaken, as to think it related to any One there, and not singly and alone to David ? He might as well imagine, when the Gospel after the Collect for St. Stephen’s Day is read, beginning with these Words : “ Behold, I send “ unto you Prophets and wise Men, and Scribes ; ” that the Minister should be understood as speaking This of himself only, and not of Christ ; which*
surely

* Psalms lx. 7, 8. *Old Version.*

surely is too absurd to pass with any Man; and therefore the Former.

The like Application may be made to *the Gospel after the Collect, for the fifth Sunday after Easter*; to which I refer.—But if such ill-natured Perversions are to be allowed; the Scriptures ought never to be read at all, in our public Service; and thus the Bible would be utterly expelled from the Church, as it is from the Quakers Meetings; where it never makes its Appearance, in any Form whatever,

In fine; the Psalms are full of Passages tending to Devotion, and pious Recollection; among which, I think the Following afford None of the Least, *viz.*

** Whither shall I go then from thy Spirit: or whither shall I go then from thy Presence?*

If I climb up into Heaven, thou art there: if I go down to Hell, thou art there also.

If I take the Wings of the Morning: and remain in the uttermost Parts of the Sea;

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Even

** Psalms cxxxix. 6, &c. Old Version.*

Even there also shall thy Hand lead me : and thy right Hand shall hold me.

If I say, peradventure the Darknefs shall cover me : then shall my Night be turned to Day.

Yea, the Darknefs is no Darknefs with thee, but the Night is as clear as the Day : the Darknefs and Light to thee are both alike.

And now let me ask ; what Man, of the smallest Degree of Sensibility, can read these Passages, without being devoutly affected ? A *silent Waiting*, of two Hours long, would not be more efficacious.

* *Barclay* further advances in Favour of his *Mystick* Devotion, as well as against the Reading or Singing the Psalms, these Words of our Lord : † *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

But the late *Anthony Purver* (the Quakers own Translator), renders this Text thus ; *God is a Spirit ; and Those who worship him, must worship*

* *Apology*, Page 377.

† *John* iv. 24.

worship him with the Spirit, and the Truth.—Now in this, I believe, all sober Christians are agreed; and it therefore makes not one *Whit* more for the Quakers, than for any other Community professing Christianity whatever.—The same Text *too*, as translated into Latin by *Beza*, may be rendered into English, after the same Manner.

But as absurd to the full, is his * quoting that, † *No Man can say that Jesus is the Lord, but by the Holy Ghost*; seeing *This* also makes not for the Quakers, more than for other People; as every One who devoutly *says that Jesus is the Lord*, doth say so, *by the Holy Ghost*: Unless they would have us to think, that *they* from *silent Waiting* are *alone* qualified to *say it*.

As to the Forms of Prayer commonly used in the Church of England; I can from mine own Experience most seriously aver, that they are abundantly preferable in Style and Matter, to any Thing I ever heard in the Quakers Meetings; notwithstanding they consider the Prayers

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thus

* *Apology, Page 397.*

† *1 Cor. xii. 3.*

thus delivered by their Preachers, as the *immediate* and *extraordinary Effusions of the Holy Spirit*; though with what Degree of Truth, I leave for them to demonstrate, and my Reader to determine.

The Compilers of our Common Prayer made no such lofty Professions, that I know of; but what, in this Case, was wanting in Arrogance, was more than counterbalanced by their Modesty.—And allowing (as I think most Protestants will), a Divine Superintendency in the great Work of Reforming the Church of England; why may we not think it at least probable, that the same Divine Being did in some Measure, superintend the *Compilation of her Liturgy*, in common with every other Great National Event?—The Excellency of the Composition, and its **Order**, will justify the Notion.

But though they waved every lofty Pretension to a Divine Apostleship from God; or, in other Terms, to *the extraordinary Impulse of his Holy Spirit*; they nevertheless acknowledged that *ordinary* or *common* Grace, which is given to all pious Christians indiscriminately; as necessary, and yet sufficient for the Performance of their *common* Duties, in order to Salvation; for this appears

appears in the *tenth* and *thirteenth* Articles of the Church of England.—But as some of my Readers may not have these Articles by them; I hope I may be excused for quoting them at full Length, *viz.*

Art. 10th. Of Free Will.

“ The Condition of Man, after the Fall of
“ *Adam*, is such, that he cannot turn and pre-
“ pare himself, by his own natural Strength and
“ good Works, to Faith, and Calling upon God:
“ Wherefore we have no Power to do good
“ Works, pleasant and acceptable to God, with-
“ out the Grace of God by Christ preventing
“ us, that we may have a Good-Will, and
“ working with us, when we have that Good-
“ Will.”

Art. 13th. Of Works before Justification.

“ Works done before the Grace of Christ,
“ and the Inspiration of his Spirit, are not
“ pleasant to God, forasmuch as they spring
“ not of Faith in Jesus Christ, neither do they
“ make Men meet to receive Grace, or (as the
“ School-Authors say) deserve Grace of Con-
“ gruity: Yea, rather, for that they are not
“ done as God hath willed and commanded
“ them

“them to be done, we doubt not but they have
“the Nature of Sin.”

And besides these Articles, the whole Liturgy abounds with the same Doctrine.—In the Catechism, it is true, our Compilers call it *Special Grace*; as contrasted, possibly, to that *inferiour Light or Grace*, which is sometimes to be found amongst the Heathen.

VIII.

Page 53, *Christian Religion, &c.*] Though, at the first Glance, it appears astonishing that the Jews should reject Our Lord as the Messiah, when they saw his Miracles; yet, when we consider their Covetousness, and that voluntary Poverty which he recommended to them; our Admiration will cease: For were some Great Prophet to arise *now*, with the same miraculous Powers, and to preach up the same mortifying Doctrine to our modern Merchants; to the Governours and Directors of our Great Trading and Monied Companies; I question not but such Prophet (in Despite of his Miracles), would be treated with the same * Derision,

* Luke xvi. 14.

rision, as was Our Lord by the ancient Jews.—

* *Go and sell that thou hast, and give to the Poor*, is not a very palatable Doctrine, to the Great, the Rich, and the Mighty.

* *Matt. xix. 21.*

ERRATUM.

Page 17. l. 16. for *in* which, read *on* which.

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